THE NATURAL LAW

Monument to an other-than-human world

magazine /Spring 2025

Greenhouse, **Front Cover**
Jason deCaires Taylor
Busters, **Image Left**
NYBG
The Island, **Image Right**
Didi Beck

Spring *2025*

The Natural Law is a self-published multidisciplinary journal that covers a broad range of literary genres, from non-fiction to poetry encompassing speculative writing, the arts, scholarly works, and pleasure activism. It is an afro futurist publication and is independently distributed by kizweili press

CONTENTS

PAGE 1

Restoring Post-Colonised Landscapes

PAGE 3

Reading the History of Time

PAGE 7

Dream of the Burning Boy

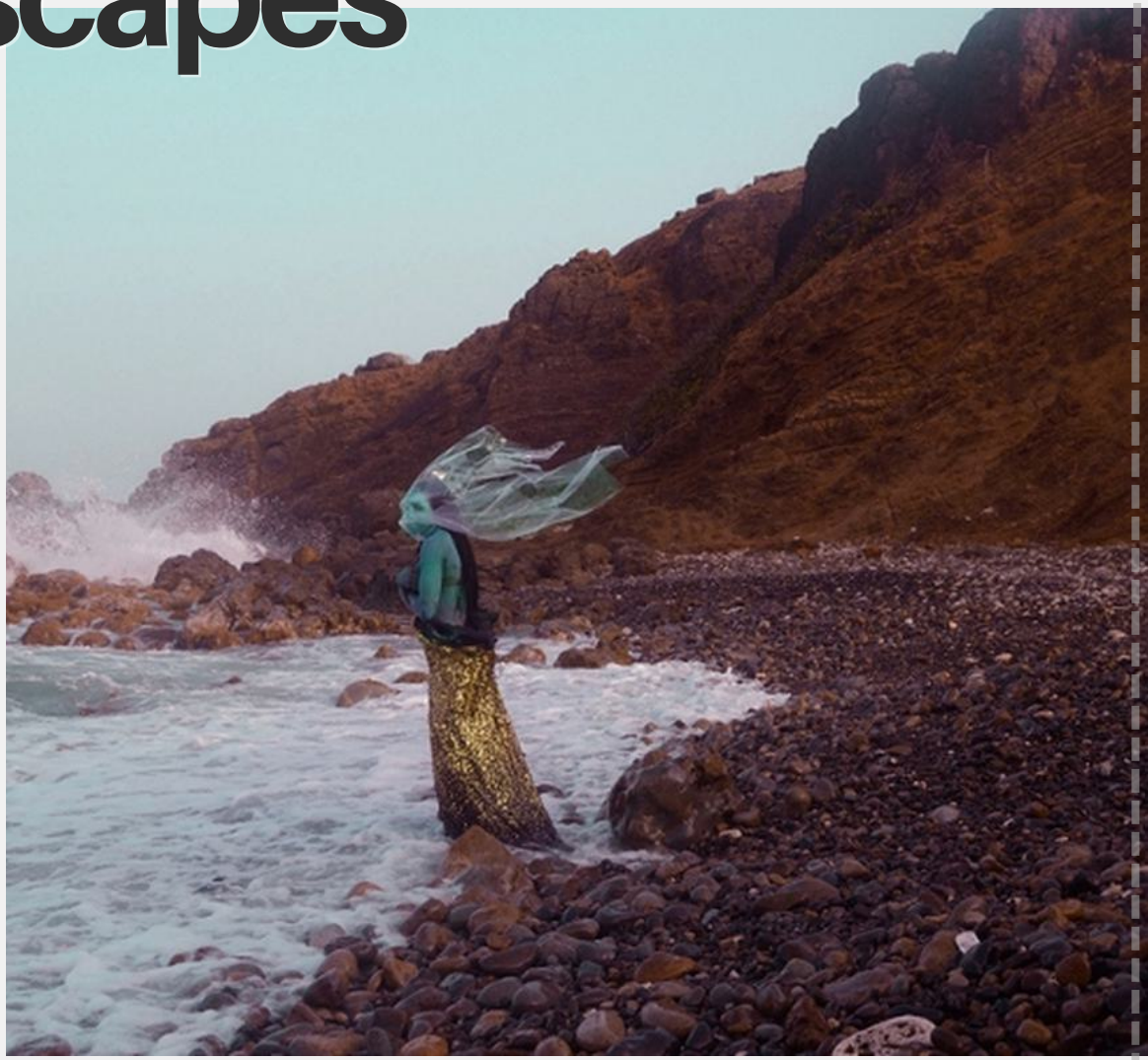
PAGE 8

Body and Soul

List of Images

p5: Miguel Conesa Osuna, Tibes Indigenous Ceremonial Park, 2008
p9: Eraldo Peres, Bastiao, 2025
back cover: Shanel Kalicharan, No Limers, 2007

Restoring Post-Colonised Landscapes



You whisper
Like beatitudes
The unwritten histories
Of flight,
And ambush, & survival

“

Quotation taken from Edward Baugh: Running River Water | It Was the Singing (2000)

PAGE 2

Restoring Post-Colonised Landscapes

Image Left: Lisandro Suriel, Myths and Sages of West India, 2021, Chrysalid Gallery
Image Center: Josep Plaja, Annalee Davis, 2024
Image Right: Annalee Davis, Pray to Flowers - A Plot of Disalienation, 2023, Sharjah Art Foundation

"We have always" writes Hume, "created these spaces, to anchor, (...) to give visibility and a constant reminder, that we come from somewhere (...) from somebody; that while our existence on this plane may have been ushered in by sea, we anchor the memories of those who have gone on in the land, and we make sure that we see them, when we traverse the landscape, that they are always with us, (...) always part of our histories, always part of our memories, always part of the ways in which we conceive ourselves."

In *Pray to Flowers - A Plot of Disalientation* Annalee Davis defines a collective unconscious in which time is circular. Biennial 15: *Thinking Historically in the Present* - her showcase exhibition- also contains themes of emergency conservation in relaying everything about a dematerialized / historicized world.

Interior to Ms Davis' body of work is the reflected struggle of extricating land from extractivist ideology. *Pray to Flowers* thus decenters colonial time and compasses not just survival but emergence. Remeniscent of the work of Jeff Geys one would not feel out of place kowtowing in worship of terra firma in this contemporary space.

Reading the History of Time

Apparently unnecessary to the act of creation woman came as an afterthought

“

When people settled to farm the idea of ownership of property and the need to defend land along these lines, and indeed the need to steal labour reigned. Before that there was a migratory path that people followed without having thought of owning anything other than domestic animals and accoutrements. The idea of ownership of people as corollary to the idea of land ownership also featured in *The Mating Game*, a talk delivered by Sally Armstrong. “Women’s prehistory is flawed. It’s missing because it’s only a male story that’s been told” says Ms. Armstrong, recalling the work of Margaret Conkey.

From the end point of the neolithic age we have been propagandized to fear women’s power, to strike out female agency, to dress women in dark rhetoric as something to be afraid of, something evil.

The darkest psychology has been used historically to place women in traditional roles as repositories of virtue; subsequently the system of cheap labour is sustained by the denial of reproductive rights. Large families working disorienting hours against arable countryside has however not always been presumed to be ideal. In *the Mating Game* the speaker draws

— (Quotation taken from Laughing with the Trickster, Tomson Highway (2022)

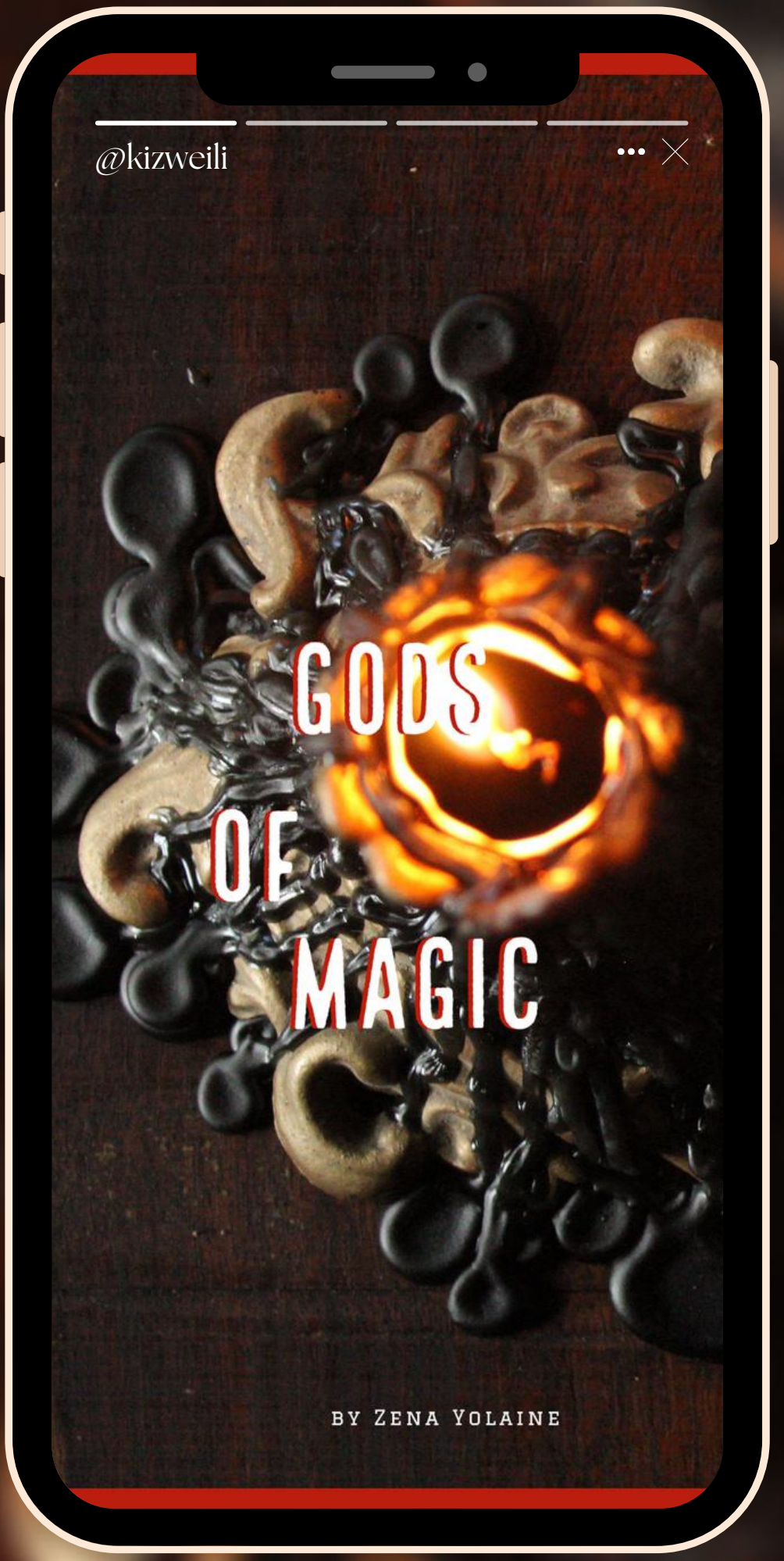
Reading the History of Time (cont.)

evidence of a time of broader equity in which tasks ranging from child-rearing to priestly rites to the fashioning of tools demanded all hands on deck. Key to ascribing the role of woman as inferior is the platonic ideal of absolute truth. Subordinates as subject-object variants are pervasive throughout the Symposium— one of the pillars of Western thought.

Contemporary scholars note also the contribution of Confusianism from as early as 200 BCE :

> *A woman's duty is not to control or take charge, woman's greatest duty is to produce a son, a woman ruler is like a hen crowing, the woman with no talent is the one with merit, disorder is not sent down by heaven it is produced by women, women are to be led and to follow others, a woman should look on her husband as if he is heaven itself and never weary of thinking how she may yeild to him.*

Ofrenda (1), **Image left**
Ofrenda (2), **Image right**
Bruna Prado



Available Now

Praise for “Gods”

This compelling piece navigates the complex interplay of identity, heritage and resistance, rooted in a world fraught with conflict and historical trauma. It is a poignant exploration of the struggles faced by survivors, particularly within the context of colonial and neo-colonial legacies. The author masterfully weaves together themes of ancestral memory, cultural resilience and spiritual mysticism, creating a work that not only reflects on the past but also serves as a powerful act of resistance and self-reclamation.

DREAM OF THE BURNING BOY

You may have read or heard about this dream. Just in case you haven't, a man's son really dies; and he grieves inconsolably over the boy's corpse. When he can no longer stay awake, he retires to another room, where he falls into a deep sleep and starts to dream. In his dream he hears his son shouting out, "father, can't you see I'm burning?" The man wakes up and rushes to the room in which he had left his son's lifeless body only to see indeed the priest left to read his last rites has nodded off, a candle has been knocked askew and his child is burning on the cinders of a curtain.

Within the dreaming there is no time. Red and black ethos canvases what T.S. Elliot penned in Burnt Norton where "Time present and time past// Are both perhaps present in time future// And time future contained in time past." All of creation is simultaneous. Cardinal spirits bear responsibility for graven images on which our every choice depends.

Jena Golaine

A limited imagination may lead to a gradual decline in vitality

Body and soul

Within the mythology of Aboriginal lifeways lies a profound understanding of reality that transcends conventional boundaries. For the longest surviving human society there exists a deep interplay between the infinite and the individual. This interplay reveals an intricate connection to the unseen aspects of existence, which can uplift the conscious self. In contrast, a limiting inner vision is shared across the global north, with its radically differing tendency to treat this world as disembodied and detached.

As an example, in 1900 Freud published his landmark work "An Interpretation of Dreams". In it he details an account of a loss that carries with it trauma. The case study has been referred to most notably in the past hundred years as an interoceptive pathology. Like the physicality of knowing someone is standing too close, the father simply projects his own perceptions around the sons death out of discomfort effecting a hypervigilant state. Indigenous / Aboriginal knowledge systems account for these events on particular terms. Dreaming is a religious rite.

In Freud's dream of the burning boy the psyche (a kind of oversoul) is unaccounted for. Reading the case study, one may draw evidence of a certain hostility to form. A rift appears between thinking and being. Although it may be accounted for in theory by human desire on another level this rift becomes problematic where the centre becomes ego-based, lead only by hunger or mistrust. As such the archives are in need of extension, after all, why can't a dream contain the occasional glimmer of a greater truth?

To be true, one must withstand the violence fostered by cartesian thinking and reconnect with the deeper, invisible currents that shape a shared sense of being.

PAGE 9

Ancient societies are said to have used dreams to prepare for potential dangers or challenges (e.g., predation, social conflict). This aligns with the idea that dreaming served adaptive functions, enabling individuals to navigate their environments more effectively. (Mercier, 2020; Sperber et al., 2010)

Free speech can be restricted in a very free society with essentially no (...) coercion (...) none can be seriously pursued unless the powerful are capable of learning to respect the dignity of their victims; if this is beyond their means, impassable, barriers will remain and the world will be doomed to violence, cruelty, and bitter suffering.

Noam Chomsky,, Edward W Said Lecture: Violence and Dignity -- Reflections on the Middle East (2013)

Image Credit: Kizweili

Subscribe to The Natural Law

NEVER MISS AN ISSUE!

- Enjoy seasonal issues
- Free online periodicals
- Get your copy before everyone else

Visit our online edition

WWW.KIZWEILI.COM

- Catch the freshest features
- Updated quarterly
- Read anytime, anywhere

NO-LIMERS